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DEATH OF BISHOP M'KENDREE.

THE American Colonization Society has again to mourn the loss of one of its Vice-Presidents. On Thursday the 5th of March, died the Reverend WILLIAM M'KENDREE, Bishop of the Methodist Episcopal Church, in the 78th year of his age.

This eminent and pious man was born on the 6th of July, 1757, at Williamsburg in Virginia, of Virginian parents. He was an adjutant in the levies of his native State during the latter part of the Revolutionary War. While in the Commissary Department, he displayed his accustomed energy of character in making impressments of cattle and other provisions to sustain the allied armies of Washington and Rochambeau at York. He entered the Christian Ministry when he was a little more than thirty years of age, and remained in it without intermission up to the time of his death. He preached his last sermon in the new church at Nashville, on Sunday, November 23, 1834, which was reported from his lips, and forms the first number of the Western Methodist Preacher. His health, before feeble, immediately declined, and appears to have continued to do so until the period of his death. About the 22nd of December he left Nashville to visit his brother, Dr. James M'Kendree, in Sumner county, Tenn., at whose house he arrived about Christmas. During his mortal sickness the forefinger of his right hand became affected with a singular swelling on the end, near where he habitually held his pen in writing. It resisted medical skill, became exceedingly painful, and wasted away the finger, and a sympathetic agony was communicated to other parts of his body, particularly to the back and head. His strength was at length completely prostrated, and his voice sunk to a whisper, while his chronic asthmatic complaints increased, and his fits of coughing, with his inability to raise the accumulating phlegm, gave warning of approaching dissolution.



"The deceased Bishop was, says the Western Methodist, "in official station, in labors, in weight of influence, and in holiness of life, the elder brother of the American Methodist Church. He has been most emphatically the shepherd, under Christ, of the Methodist Church in the west and southwest; and in the midst of the immense field of his labor he has dropped his worn-out body, and his spirit has gone upward in the sight of thousands of his spiritual children. Who shall catch his mantle as it falls from the whirlwind chariot of fire? Who shall now go forth before the army of our spiritual Israel as he has done for almost fifty years?"

From the paper just quoted, we extract the following interesting particulars concerning the lamented and venerable Bishop:

"It was most affecting to learn the aid to which the Bishop resorted while in pain. Sometimes members of his own family and religious brethren from the neighborhood would be present, when the Bishop would request their prayers.—Such was his faith in a prayer-hearing God, that almost invariably the throbbings would cease during the prayer, and before its close the Bishop would be in a slumber as calm as an infant's. In one instance he told a friend and neighbor that he wished him to pray with him on account of his pain—"not," says he, "as you pray in your family, but in faith, with direct reference to my case." After prayer the Bishop smiled, raised his hand, and said, "It is easy now!" This was about two weeks before his death. Thus we see what a gracious medicine his Lord and Saviour gave him to alleviate his last hours when all earthly medicine had failed.\*\*\*

"The Sabbath previous to his death, four days before mortality was merged in immortality, his brother, the Doctor, addressed him to the following effect: Bishop, you are sinking fast. We shall in all probability be soon separated. The Bishop replied, "Yes, I know it; but all is well!" His brother then questioned him in regard to his last wishes respecting his funeral arrangements—when both the Bishop and his brother (both having been similarly affected with asthmatic complaints) were seized with a fit of coughing, which interrupted their conversation for that time. Soon after the Bishop was seen to make a signal with his hand that he wished to speak, when, at the request of Dr. M'Kendree, his son, Dudley M'Kendree, the Bishop's nephew, leaned over him to receive his communications.

"With regard to the state of his mind, the Bishop said, "All is well, for time or for eternity. I live by faith in the Son of God. For me to live is Christ—to die is gain." In his most emphatic manner he repeated, "I wish that point to be perfectly understood—that all is well with me whether I live or die. For two months," said he, "I have not had a cloud to darken my hope; I have had uninterrupted confidence in my Saviour's love." He commenced repeating the stanza,

"Not a cloud can arise to darken my skies,  
Or hide for a moment my Lord from my eyes;"

but not being able to finish the couplet it was finished for him.

"With regard to the circumstances of his interment, he summed up his wishes in the following expressive sentence: "I wish to be buried in the ancient Methodist style, like an old Christian Minister." \* \* \* \* \*

"The Bishop now seemed to summon all the powers of his soul to pass the cold stream of death. He had ordered the bedstead on which his venerable father died, years ago, to be brought in; and, if we mistake not, the same bed and bedding to be placed upon it, as he wished to die where his father died. Upon this couch he waited the coming of the messenger of death.

"In the interval between the Sabbath and the Thursday following, when he died, he suffered but little pain, was calm, composed, and awaited the coming of his Lord like one whose earthly labor had been done, and well done. Many were the gracious expressions which he whispered to one and another of his friends during those last days of his life, many of which will no doubt be treasured up and hereafter given to the public. \* \* \* \*

"Death was in the room. The question had been asked of the venerable sentinel, who shall no more stand on the towers of our Zion, "Is all well?" He had answered, "Yes!" Just then, by a sudden spasmodic contraction, he seemed to have a darting pain in his right side. The muscles on his left cheek appeared to suffer a corresponding spasm, and knotted up with a deep wrinkle, which remained after the pain in the side had passed away. Sensible of this muscular distortion, the Bishop was observed to make two energetic efforts to smoothe down his coun-

tenance. The second effort succeeded, and a dying smile came over the brow of the veteran, and descended upon the lower features of his face. Then the senior prelate of our episcopacy surrendered the parchment of superintendency which he had held of God and the Church since 1803—he returned it stainless as the mountain snow. The struggle was over. The chariot had gone over the everlasting hills.

“After death the Bishop’s features were calm and beautiful. The woes of earth had passed. No trace of agony remained. There was a noble sublimity in the inanimate clay, connected with every circumstance of the Bishop’s long and useful life, that made the gazer linger long over it, as if he was looking upon features he should see again in some radiant scene over which the curtain of futurity yet hangs folds.

“In conformity with the wishes of the deceased, he was shrouded in a grave robe of black silk, and enclosed in a plain but substantial walnut coffin; and on Saturday, as we have previously mentioned, he was interred at the left hand of his father, only a few rods from the family mansion where he died.

“Whenever the Bishop had arrived at the family residence after his various pilgrimages, he was in the habit of walking out to his father’s grave and contemplating the spot where the remains of both now rest in hope of a glorious resurrection. He had often conversed with his brother, Dr. M’Kendree, about his being interred by the side of his father, and had measured the ground, so as to allow room for his brother and his brother’s wife to be interred to his left, as he wished to be directly on the left of his father. He had expressed a wish that a particular kind of stone-mason work should be laid over his grave, and that of his father, and that one railing above the masonry should enclose both graves. He gave directions how he wished the railing to be made.

“His friends intend to fulfil his wishes in the particulars of his burial; but after having done their duty to his remains they will interpose no objection to any step which the Church at large shall decide upon, as to the final disposal of his remains. There has been a strong wish expressed that they might rest under the new church in Nashville; but the general sense of the Church should perhaps be taken in view of all the facts in the case. Should the family mansion pass out of the hands of his brother, or his descendants, it would be rather a melancholy reflection that the dust of our revered Bishop might be far away from the footsteps of his friends, and liable to the desecration of strangers.

“He lies in a lonely place, at a distance from any public road. There is a deep ravine to the east, south-east, and south of the grave, on the brink of which it is situated. Through this ravine a gentle stream meanders, and its rugged sides are formed of large blocks of rock, irregular and broken, from beneath which gush ever living springs. On the north and west of the grave, which is on a level with the mansion house, the country stretches away to some distance as a plain, presenting no great variety of surface. \* \* \* \*

“Bishop M’Kendree was one of the ablest Church economists of whom the present generation has had any knowledge. His prudence was both far seeing and far reaching. He understood the great art of accomplishing great things by attention to small matters. He was emphatically great in small things, or rather from a multitude of small things he produced great and beneficial results.

“There is one fact which we will mention, as a testimony against a money-spending and extravagant age. This venerable servant of Christ, from his salary of *one hundred dollars a year*, has saved in the course of his life about *three thousand dollars*; one-half of which we understand he has left to the Church, and the other half to his relatives. \* \* \* \*

“We were permitted, through the politeness of his relatives, to inspect his papers, particularly those relating to the history of his life, which the vote of the Tennessee annual Conference respectfully desired him to prepare for publication through the general book concern. In the midst of a mass of manuscripts, all relating to his travels, labors, and life, we found about thirty pages written consecutively in obedience to the request of Conference, beginning with his birth and breaking off in the midst of the O’Kelly affair.

“Such has been the order in which this venerable man kept his manuscripts, that a compilation of his life, if committed to judicious hands, would not be a perplexing or embarrassing employment.”

## JUDGE JAY AGAINST COLONIZATION.

The advocates of instant and uncompromising abolition feel or affect a pleasure almost amounting to rapture, at a recent publication entitled "An Inquiry into the character and tendency of the American Colonization and American Anti-Slavery Societies," by Judge William Jay of New York. This gentleman is so favorably known to the Public for his piety and philanthropy, and as the Biographer of his father, the illustrious JOHN JAY, that the appearance of a controversial work from his pen, so elaborate as the "Inquiry" is represented to be, could not fail to find eulogists among those whose particular partialities and antipathies he has undertaken to defend.—Whether or not their gratulations are premature, we ought perhaps to say that we are unable to determine, not having yet seen Judge Jay's book; but if the extracts from it which have been copied into the abolition papers are a fair specimen of the whole performance, the question may be easily decided. The motto is the following passage from Milton:—"Give me liberty to know, to utter, and to argue freely, according to my conscience, above all liberties." Whatever Judge Jay utters is undoubtedly uttered conscientiously; but the extracts referred to make it equally clear that he can carry the right of arguing "freely" to an extent which some reasoners, less ostentatious about their consciences, might deem to be licentious.

His indictment against the Colonization Society appears to be made up of citations from its Annual Reports and from the African Repository, a Journal published by order of its Managers. He has not however given the Society the benefit of the right belonging to all defendants to criminal charges founded on their publications—that of being judged of according to the whole scope of such publications, and not according to insulated passages. To separate one part of a sentence from another, a sentence from a paragraph, or a paragraph from its catenation; or to bring into arbitrary connexion materials thus forcibly disjoined, is a process by which any thing can be proved, and which therefore is seldom resorted to by inquirers after truth. Dr. Beattie, if we remember rightly, in charging such a mode of reasoning on his great antagonist, Mr. Hume, observes that by it the Holy Scriptures can be shown to command suicide; because in one part of them it is said "Judas departed, and went and hanged himself;" and in another, "go and do likewise." In practising such unfairness Hume was at least not liable to the charge of disobeying a positive precept of his own creed: for he had hardened his heart against the law which says "as ye would that men should do to you, do ye also to them likewise."

As a specimen of Mr. Jay's manner of exercising his invoked liberty "to argue *freely*," may be noticed his imputation of duplicity or something worse on the Colonization Society, because, according to him, it professes to aim at colonizing *all* the people of colour in the U. States, and yet promises to send to Liberia only *select* emigrants.—This detection of supposed inconsistency on the part of the Society is



hailed by the Abolitionists as a grand discovery, and an unanswerable argument. A little reflection will show on what slight foundations rests the imaginary triumph.

It is true that the Colonization Society has, as Mr. Jay alleges, announced its purpose of sending to Liberia only "moral, industrious and temperate" emigrants: it is true that experience has confirmed its conviction of the propriety of this course, and has induced some recent emphatic declarations that the principle of selection will be adhered to: and it is also true that many enlightened friends of Colonization have cherished the hope that it will be the instrument, under Providence, of removing from the United States the whole mass of their free coloured population. But has any Quixote of the cause ever contended that this thorough removal could be otherwise than gradual? Such being the necessity of the case, the Society, in perfect consistency with its ulterior hopes, may regulate its present conduct by the principle of selection. While the Colony is in a condition relatively experimental, none should be admitted to it, except persons likely to contribute to the successful result of the experiment. But when it shall have become firmly established, populous, and practised in the art of government, less regard to the qualifications of new settlers will be necessary, because its prosperity will be less dependent on them, and it will be more capable of bringing them under a salutary control.

Again: While the scheme is in the early stages of progress, and accessions to the Colony are restricted by the moral qualities of the applicants, the improved social condition of those who are received offers an inducement to others desiring the privilege to reform the errors of their conduct. In this way, the principle of selection is calculated to exercise a powerful and favorable influence on the morals of the free people of colour in the U. States. None of them is willing to go to Liberia, unless he believes that the removal will promote his happiness. Once satisfied that such will be the result, he will strive to conform his conduct to the moral standard prescribed for admission.

And besides: the number of applicants for settlement in the Colony is so much greater than the Society is able to send thither, that it is likely for some time to come to find full employment for its means in colonizing only the "moral, industrious and temperate."

Though the passages which we have seen of Mr. Jay's "Inquiry" suggest many topics of reply, we shall defer any detailed notice of them until we shall have had an opportunity of examining the whole work. It is ushered into the world with tremendous applause. But so was Mr. Birney's letter. "A Birney," said one of its admirers, "has shaken the continent by putting down his foot."\* But the continent has recovered its balance, and the Colonization Society is still alive, Mr. Birney's foot notwithstanding.

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\* See a letter of Dr. S. H. Cox, dated November 17, 1834, and published in the New York Evangelist on the 22nd of that month.

### "UNAUTHORIZED TRANSFORMATION."

A letter under the above title, from the Rev. WILBUR FISK, D. D. President of the Wesleyan University, (Conn.) is copied into the Christian (N. Y.) Advocate, of March 20, from a recent number of Zion's Herald, occasioned by one of the most singular transactions in all controversial history. It appears that the reverend gentleman had delivered an address on Temperance, and that some of the Abolitionists, without his knowledge or approbation, published it, substituting "*slavery*" for "*intemperance*." In the letter referred to, Dr. F. enters his "decided and unqualified protest" against this "unauthorized transformation" of himself into an immediate abolitionist; which protest consists of his objections argued at length. It might, perhaps, have been sufficient for Dr. F. to state simply the facts as they occurred, as the public can need no argument to aid them in forming a just judgment of so fraudulent a proceeding. But we at least have no reason to complain that he preferred a different course, as it has led him, in some eloquent passages, to place on high ground the claims of the Colonization Society to public confidence and support.

The following passages are extracted from the letter :

"5. I protest against this perversion of my "address," because it thereby makes use of my language to favor the cause of the abolitionists. Any use that could be made of my words, or of my *life*, effectually to favor the great cause of humanity in the emancipation of the slaves, on principles safe and practicable, should have not only my free consent, but my hearty co-operation. But in my humble opinion, the course abolitionists are pursuing *never will do this*. I should not wonder if, in the result, it should be found they have retarded this desirable work many years. Already they have aroused all the jealousies, and by their denunciations provoked all the excitable feelings of the south. They commenced this work at a time least favorable for success, when southern jealousy was greatly excited by other causes. They have prosecuted it in a manner quite unsuited to the accomplishment of the end. All the political and moral elements of the country are in a state of feverish excitement; and it is but *moral quackery* at such times to administer stimulants or apply caustics to the social system. In the moral, as in the physical system, there may sometimes be too much excitement and heat for a healthy action. And this is evidently the case now. A portion of the north, particularly, are getting too much excited against the south. This state of things requires assuatives instead of stimulants. What then shall we say of those who are still goring the sides of public feeling with the spur of excitement? who are lacerating and exciting public sympathy more incessantly and with more recklessness than the cruel slave driver lacerates his writhing victim, even according to their own exaggerated descriptions of it? Without giving any practical directions, or laying down any feasible plan of operation, though they have been called upon again and again to do this, they are goading into high-wrought feeling all the sentient principles of the human mind. All the stories of cruelty, true or fabulous, that have been repeated for the last half century, are revised and edited anew. Lecturers go about our streets with cow-hides in their hands; tens of thousands of dollars are contributed to rouse public sentiment, by agents, tracts, periodicals, and books. Even a P. E. can peddle out these "raw-head and bloody bones" books all around his district; and at his own expense, I am told, send out weekly *one hundred copies* of the most exciting and unreasonable periodical published by the abolitionists of the day, to stir up among as many ministers the same exclusive, censorious, and fervid spirit. No good can possibly arise from this course; but on the contrary, the most serious consequences are to be apprehended. Who will allay the elements when they are excited? Who can ride upon the whirlwind of popular feeling, and direct the tempest? Can those who are exciting it now, direct it then? O, my brethren! I can have no part in this hazardous work! When brother G. S. tortures my words to make them aid a cause which is experimenting with the most inflammable elements of human

nature, do not receive them. On the contrary, let me record in your presence my unworthy testimony against so fearful an experiment; and let me conjure you to pause before you suffer your minds to be dazzled and captivated by the glare of speculative benevolence, with which this subject has been exhibited."

"Although slavery existed in its *worst forms* where the apostles exercised their ministry, did they set a pattern of ministerial duty on this wise? Shall we be told it is necessary to get up a healthy public sentiment on this subject? But *fever* is not *health*. Public sentiment was abundantly better before abolitionists touched it than it now is.

6. "Finally, I object against the abuse of the 'address,' because it thus makes use of my words to commend the labors of Mr. Birney, which, since this is Mr. Birney's primary object, is the same as commending the dissolution of the Colonization Society. And this, with my present views, I could never do. What! commend the dissolution of that Society, which has done more than any thing else to excite 'a healthy public sentiment' in favor of the man of colour, Mr. Birney's reasoning to the contrary notwithstanding? A Society that has indirectly liberated more slaves, probably, than all the Anti-Slavery Societies of our country from the beginning until now! \* \* \* A Society which, by a successful experiment, makes fair promise of giving to the world a convincing and extended exhibition of negro elevation, moral, intellectual, and social! A Society that has done more to put down the African slave trade, than has been done by the decisions of kingly courts and republican congresses. A Society that holds its banner over the missionary of the cross, on the very shores of Paganism; and has already opened up a passage of civilization and salvation into the interior of that dark continent! Dissolve this Society? No! Forbid it, Heaven! Rather let Christian sympathy gather around it, and Christian munificence sustain it, until it shall become the light of Africa, and the glory of her sons in both hemispheres.

"Thus much I have thought it my duty to say, as reasons for disclaiming any partnership in this unauthorized introduction of my name and composition to the world, under the banner of abolitionism. With that cause, under its *present leaders*, and in its *present spirit and measures*, I refuse to be identified. When I wish to write an *article* on that subject, or wish my name or composition to be associated with it, I will, with the leave of Providence, give due notice; and proceed, in my *own person*, to consummate the alliance in my own way. In the meantime I hope the mites which I have thrown into the public treasury, small and unimportant as I deeply and sincerely feel them to be, may be distributed and appropriated, strictly according to the original design of the contributor."

W. FISK.

Wesleyan University, Feb. 28, 1835.

## SLAVERY IN AMERICA.

The London Baptist Magazine for January contains a very interesting letter from the Baptist Board of Foreign Missions in the U. States, in answer to one which the Board of Baptist Ministers in and near London had addressed to "the Pastors and Ministers of the Baptist denomination throughout the U. States of America." The principal object of the English letter was to express the views of the writers respecting the character of negro slavery, and as to the duty of Christians in regard to it. The American Board in their answer reciprocate the assurances of respect and affection made in the communication from their brethren, but declare, in one of five resolutions adopted on the occasion, that "they cannot as a Board interfere with



a subject that is not among the objects for which the Convocation and the Board were formed."

The letter accompanying the resolution, is a judicious, well written paper, breathing the finest spirit of Christian charity and social duty. It exhibits in a few words the true character of the slavery question in this country, and may be read with profit at home, as well as by the intelligent and respected gentlemen to whom it was addressed. "In the first place," says the American Board,

"The political organization of the United States is widely different from that of England; and this difference makes it impossible to adopt here a course similar to that which the British Parliament have adopted in reference to slavery in the West Indies. This country is not one of a State, with an unrestricted Legislature, but a confederacy of States, united by a Constitution, in which certain powers are granted to the National Government; and all other powers are reserved by the States.—Among these reserved powers is the regulation of slavery. Congress have no power to interfere with the slaves in the respective States; and an Act of Congress to emancipate the *slaves* in those States would be as wholly null and void, as an Act of the British Parliament for the same purpose. The Legislatures of the respective States cannot interfere with the legislation of each other. In some of the States, where laws forbidding emancipation exist, the *minority* cannot, if disposed, give freedom to their slaves. You perceive, then, that the National Government, and the people of the Northern States, have no power, nor right, to adopt any direct measures, in reference to the emancipation of the slaves in the Southern States.—The slaveholders themselves are the only men who can act definitely on this subject; and the only proper and useful influence which the friends of emancipation in other States can use, consists in argument and entreaty. The existence of our union, and its manifold blessings, depends on a faithful adherence to the principles and spirit of our constitution, on this and on all other points.

"This view of the case exonerates the nation, as such, and the States in which no slaves are found, from the charge of upholding slavery. It is due, moreover, to the republic, to remember, that slavery was introduced into this country long before the colonies became independent States. The slave trade was encouraged by the Government of Great Britain, and slaves were brought into the colonies against the wishes of the colonists, and the repeated Acts of some of the Colonial Legislatures. These Acts were negatived by the King of England; and in the Declaration of Independence, as originally drawn by Mr. Jefferson, it was stated, among the grievances which produced the Revolution, that the King of England had steadily resisted the efforts of the colonies to prevent the introduction of slaves. Soon after the Revolution, several of the States took measures to free themselves from slavery.—In 1787, Congress adopted an Act, by which it was provided, that slavery should never be permitted in any of the States to be formed in the immense territory northwest of the Ohio; in which territory, the great States of Ohio, Indiana, and Illinois, have since been formed. There are now thirteen out of the twenty-four States, in which slavery may be said to be extinct. Maryland is taking measures to free herself from slavery. Kentucky and Virginia will, it is believed, follow the example. We state these facts to show, that the republic did not originate slavery here; and that she has done much to remove it altogether from her bosom. She took measures earlier than any other country for the suppression of the slave trade, and she is now zealously laboring to accomplish the entire extinction of that abominable traffic.

"Since then, from the character of our political institutions, the emancipation of the slaves is impossible except with the free consent of the masters, it is necessary to approach them with calm and affectionate argument. They claim to be better acquainted with the real condition and the true interests of the negro, than other persons can be. Multitudes among them freely acknowledge and lament the evils of slavery, and earnestly desire their removal, in some way consistent with the welfare of the slave himself, and with the safety of the whites. Some persons among them, it is true, are not convinced that slavery is wrong in principle; just as many good men in England, half a century since, believed the slave trade to be just and right. Such individuals must be *convinced*, before they will act."

The Board then notice the difficulty arising from the number of the



slaves and their present unpreparedness for freedom. They advert to the course recently pursued by the British Parliament in regard to slavery in the British West Indies; to the fact that even in that case *immediate* emancipation was not decreed; to the different powers of Parliament and Congress; and to some important local differences between slaves in the West Indies and in the U. States.

Before concluding, say the writers of this excellent letter:

"Besides these general considerations, there is one which affects the duty of the Baptist General Convention. There is now a pleasing degree of union among the multiplying thousands of Baptists throughout the land. Brethren, from all parts of the country, unite in our General Convention, and co-operate in sending the gospel to the heathen. Our southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the gospel. They are, generally, both ministers and people, slaveholders; not because they all think slavery right, but because it was firmly rooted long before they were born, and because they believe that slavery cannot be instantly abolished. We are confident, that a great portion of our brethren at the south would rejoice to see any practicable scheme devised for relieving the country from slavery.

"We have the best evidence that our slaveholding brethren are Christians, sincere followers of the Lord Jesus. In every other part of their conduct, they adorn the doctrine of God our Saviour. We cannot, therefore, feel that it is right to use language or adopt measures which might tend to break the ties that unite them to us in our General Convention, and in numerous other benevolent societies; and to array brother against brother, church against church, and association against association, in a contest about slavery.

"We have presented these considerations, dear brethren, as among the reasons which compel us to believe, that it is not the duty of the Baptist General Convention, or of the Board of Missions, to interfere with the subject of slavery. It ought indeed, to be discussed at all proper times, and in all suitable modes. We believe, that the progress of public opinion in reference to slavery, is very rapid; and we are quite sure, that it cannot be accelerated by any interference, which our southern brethren would regard as an invasion of their political rights, or as an impeachment of their Christian character."

#### **"AMERICAN UNION FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE."**

This Association was formed on the 14th day of January last, by a Convention of more than one hundred gentlemen, assembled in the city of Boston, from their different States, in consequence of extensive correspondence and conference among intelligent friends of the colored race, and in the hope of contributing to the establishment every where and in every heart of the kingdom of Christianity. It has recently published, through its Executive Committee, Messrs. Daniel Noyes, B. B. Edwards, E. A. Andrews, Charles Scudder, Henry Edwards, Joseph Tracy and Samuel M. Worcester, an exposition of its object and plans.

"The distinct and single object," says this document, to which the efforts of this Union are to be directed, is sufficiently indicated by the title which the Society assumed at its formation. We have associated ourselves to act "for the relief and improvement of the colored race." Of that race, we find at the present time, within the boundaries of our own country, not fewer than 2,500,000 souls. A greater part of these are destitute of intellectual cultivation, of habits of voluntary industry, and of a knowledge of the arts of civilization. Multitudes may also be set down as pagans, no more affected by the genial and saving influences of the Christianity that fills the land, than were their fathers in the wildernesses of Africa.—

More than two millions of them, the law of the land refuses to recognize as having the rights of human beings; and not only so, but holds them, with its strong arm, in a condition in which they are continually liable, and liable without remedy, to wrongs the most outrageous that tyranny can practice upon helplessness. Some three or four hundred thousand are recognized by the laws as having rights; and their condition, various under the legislation of different States and Territories, and variously modified by the usages and sentiments of society in different places, is one which allows them at least some hope and means of self-improvement. Yet of this privileged fragment, the civil and social privations, the intellectual and moral wants, and the physical sufferings, are notoriously such as demand the efficient sympathy of all who would honor God by seeking to promote the well-being of his creatures made in his image.

"The Constitution of our Union does not confine our views or our efforts to the colored race in this country. Here, indeed, our energies are to be employed first and most continually. Here are to be achieved, if at all, our greatest and most desired successes. Yet we are not to forget that the colored people in this country are part of a depressed and wretched, though most interesting race of men; and that the moral, intellectual and political elevation of that race, in any one quarter of the world, is likely to be accelerated by its elevation or retarded by its continued depression in whatever other regions it inhabits."

The Exposition then goes on to explain that the full attainment of the object of the "American Union, &c." will involve the abolition of slavery.

"This is not, however," he proceeds to say, "our great end; for if the legal forms of slavery were to cease throughout the United States this day, the demand for such efforts as our Union contemplates, would be more imperious and impressive than it is at this moment. Nor do we seek it as that without which we cannot begin to operate: much can be done for the relief and improvement of the colored race in this country and elsewhere, while the measures necessary to effect the abolition of slavery are only in progress. We seek it, as that which is essential to the full attainment of our object. We seek it, as that which must necessarily go along with the relief and improvement of the colored race, here and in all other countries."

After noticing various defences of slavery in the United States, which have been set up, expressing the expectation of satisfying every bone that each of those several defences is untenable, and reproaching the doctrine that slavery though wrong ought not to be abandoned, the Exposition thus proceeds:

"While pursuing thus the effort to enlighten public sentiment in regard to the many evils of slavery, we hope not to be betrayed into a hostility towards slaveholders, which shall eat out the spirit of philanthropy in which the effort has its origin; we hope not to become so inflamed with the zeal of propagandism, as to forget that this effort is only subordinate to our great end, the relief and improvement of the colored race. Our object is simply to do good, and to persuade others to do good, to an unfortunate race of our fellow men,—to do them good wherever we can find them, north or south, in this country or in other lands,—to do them good now to the extent of our present opportunities of benefiting them, in the full expectation that the doing of it will ensure other and better opportunities, and will infallibly open the way for doing more and more, till the work of their relief and improvement shall have been completed."

The Exposition notices previous efforts for the relief and improvement of the colored race; and disclaims any design of opposing efforts previously organized.

"Two Societies," it proceeds to say, "calling themselves American, and professedly seeking in different ways the elevation of the colored man, are already in the field. To neither of these do we place ourselves in opposition. So far as our views of justice, and benevolence, and wisdom will allow, we shall be ready to co-operate with either, or with both, for the attainment of objects common to them and to us.

"The *American Colonization Society*, with its Auxiliaries, is planting colonies of colored Americans in Africa. In this undertaking, if benevolently and wisely managed, we see nothing hostile to the relief and elevation of the colored race in

this country ; but on the contrary, much, if we mistake not, which tends to elevate their social and moral standing. Against all those unequal laws and usages, in every part of the nation, which tend to depress the man of color, to make even his freedom no better than an empty name, and ultimately to expel him from the country in which he and his fathers have too dearly purchased a right of residence, we are ready to protest on every fit occasion. But we see no reason to protest against the enterprise of providing for such colored men as may desire it, an escape from the oppressions and unpropitious influences, which here encompass them, or even against their being invited to improve the opportunity of securing a new home for themselves and their children. Nor, on the other hand, do we conceive that, by any benevolent and reasonable mind, our undertaking can be regarded as hostile or rival to that.

“The American *Anti-Slavery Society* is seeking, as its end, the abolition of slavery, and, as a means to that end, the improvement and social elevation of the free people of color. Our enterprise, surely, is not hostile to the object proposed by that Society. The relief and improvement of the colored race cannot be put in opposition to the abolition of slavery. They, indeed, of the Anti-Slavery Society, regard our end as in order to theirs ; and we regard their end as in order to ours. But between their views and ours, there is no essential repugnance ; the effectual abolition of slavery, and the thorough improvement of the colored race, are, at the first glance, perceived to be not only inseparable, but mutually dependent. We may pursue our end in our way, and they may pursue their end in their way, without any necessary collision. On their scheme of operations, and the agencies which they employ, it is not for us, as a Society, to pronounce an opinion. We only say here, that we design neither to oppose them, nor to rival them ; and that, so far as they can succeed either in elevating the free people of color, or in promoting an intelligent and intense disapprobation of slavery and of all who uphold it, we shall rejoice in their success as in our own.”

There is, in the opinion of the authors of the Exposition, “a great amount of kind feeling towards the colored race, which has not yet been sufficiently brought into action.”

“The efforts of the Colonization Society are limited to a single object. It can only move in one line. And without disparaging that object, we may say that more than that, far more, must be done, before the claims of the colored race on our benevolence, or our justice, begin to be answered. The efforts of the Anti-Slavery Society admit of a wider range. But, to confine ourselves to a single specification of what lies beyond their sphere—the nature of their undertaking makes it impracticable for them to do any thing, directly or indirectly, to promote the efforts which are made, or which ought to be made, for the welfare and improvement of slaves continuing in bondage.”

This impracticability is explained to consist in the exclusive and unaccommodating doctrines of the Anti-Slavery Society, which prevent it from co-operating with individuals and associations who, in the midst of slavery, are seeking, in particular modes, the welfare of the slaves.

The *measures* proposed to accomplish the objects of the “American Union, &c.” are, the religious instruction of the colored people, the establishment of schools for their benefit, affording them aid in bringing up their children to respectable and regular employments, teaching them the habit of saving and accumulation ; bringing forward promising young men of color, and aiding their education in the higher branches of knowledge ; and a full exhibition of all the facts respecting the condition of the colored race, and a full illustration of all the influences which conspire to depress them in this country.

“On the last topic,” says the Exposition, “We propose, therefore, to spare no pains, and no reasonable expense, in the work of investigating, and collecting, and publishing to the world in the form of clear statements and undeniable deductions, all the facts that can be ascertained in relation to such heads of inquiry as the following :



## 1. THE FREE PEOPLE OF COLOR IN THIS COUNTRY.

"(a.) Their number, and the number of families in each State and District.

"(b.) Their legal privileges and disabilities, under the legislation of the several States and of Congress.

"(c.) Their employments:—from what employments they are excluded by law or by public prejudice.

"(d.) Their opportunities for acquiring knowledge:—the number and character of the schools open to them; the number of pupils; the number of children who have no means of instruction.

"(e.) The amount of property owned by these people in the several States;—how much, in proportion to their numbers, as compared with other classes of people.

"(f.) Their increase, and its causes;—how much of it in each State is natural and how much is by emancipation or immigration.

## 2. SLAVERY AND THE SLAVE TRADE.

"(a.) The legislation and jurisprudence of each State and Territory in respect to slavery; and the practical operation of the laws as affecting the power of the master, and the protection of the slave, and the character and happiness of both.

"(b.) The economy of slavery,—or its influence in the production, distribution and consumption of wealth.

"(c.) The commerce in slaves, as carried on within the United States;—how many are transported from one part of the country to another;—which are the exporting States, and to what amount;—which the purchasing States and Territories, and to what amount, and for what uses;—who are the carriers;—what restraints upon this commerce in the laws;—what the bearings of it, on the wealth, safety and character of the parties.

"(d.) The means of instruction and improvement enjoyed by the slaves, as compared with those enjoyed by the laboring class in other countries, and especially under the despotic governments:—their actual improvement,—how far they have ceased to be barbarians and pagans.

## 3. THE ABOLITION OF SLAVERY.

"(a.) The causes, political, commercial and moral, which, in various instances, have brought about or necessitated the extinction of slavery.

"(b.) The processes of forms of abolition, at different periods, and under different governments, and their comparative adaptedness to the legitimate end of abolition.

"(c.) The effect of abolition on property;—what bearing it has had on the value of real estate and of other kinds of wealth in different states of society; and how this illustrates the reasonableness and extent of the master's alleged right to compensation.

"(d.) The results of abolition, as affecting the condition of the emancipated population and the general welfare of society;—the actual condition of the colored race where they have been emancipated, and the influences that modify that condition."

## RELIGIOUS INSTRUCTION OF THE COLORED POPULATION.

Our readers will doubtless recollect the Report of the Synod of S. Carolina in regard to the religious instruction of the colored people, which appeared in our August number. (See Afr. Rep. Vol. 10, p. 174.) Since the appearance of that able paper, its important subject has attracted increased attention, stimulated, we doubt not, by the force of its reasoning.

At the October session of the Synod of Mississippi and South Alabama, the following resolutions were unanimously adopted:



I. *Resolved*, That the Synod consider the moral and religious instruction of our colored population of vast importance, and that a solemn obligation rests on all persons having the control of servants, and especially on the professors of religion when servants are subject to their authority.

II. *Resolved*, That all proper measures be adopted for bringing Christian masters to a sense of their duty with respect to the religious instruction of their servants.

III. *Resolved*, That it be considered the duty of all Pastors, and Stated Supplies, and also Missionaries employed within our bounds, to give special attention to the colored people, as a part of the flock over which the Holy Ghost hath made us overseers.

IV. *Resolved*, That all Christians of every denomination, so far as practicable, be enlisted in this great enterprise.

V. *Resolved*, That it be enjoined on all who are under the care of our church, to exercise a sound discretion in the use of the following methods of instruction:

1. To procure their attendance on the word, and the public ordinances of our holy religion.

2. To assemble them to hear the Scriptures read, with practical explanations suited to their capacity.

3. To organize classes whenever it be practicable, for giving oral instruction, and especially that united efforts be made to provide the means for the employment of Missionaries, to give oral instruction to the colored population on the plantations, with the permission of those persons to whom they belong.

*Resolved*, That it be recommended to all the Ministers within our bounds to have these resolutions read to their respective congregations.

The narrative of the state of religion contains the following:

"But another very encouraging circumstance in the situation of our churches, is the deep interest which is felt in behalf of the colored population, and the efforts which are made to impart to them, religious instruction. In the States of Mississippi, Louisiana and Alabama, all of which, except the northern part of the last mentioned State, are included in this Synod; the laws prohibit us from teaching the colored people to read, and we are therefore, entirely restricted to oral instruction, which renders the communication of knowledge far more tedious, although it by no means cancels the obligation.

"All our Ministers feel a deep interest in the instruction of this part of our population, and when prudently conducted, we meet with no opposition in preaching to them. A few of us, owing to peculiar circumstances, having no opportunity for preaching to them separately at regular and stated times, embrace every favorable opportunity which occurs. Others devote a portion of every other Sabbath to them; others the half of every Sabbath; and two of our number preach to them exclusively. We all feel, that they are part of our congregation, for whose salvation we are responsible, and therefore we do not neglect, but plainly and familiarly instruct them, as we have opportunity. We look upon them as an important portion of our people, and as having peculiar and strong claims to our sympathies and efforts, and we are therefore anxious to adopt the most effectual means for the promotion of their salvation. We regard them as creatures of the same God with ourselves, and as subject to the same divine law, and objects of the same plan of salvation, and we therefore labor to prepare them for the same heaven. And although our efforts have not been crowned with all the desired success, yet from the good which has already resulted, we are encouraged, and feel solemnly bound to persevere in this labor of love. During the past year the condition and wants of the colored people have occupied more of our attention than at any previous period, and in future we hope to make more untiring efforts, to promote their happiness, both in this life, and in that which is to come."

A correspondent of the *Western Luminary* (Lexington, Kentucky,) after referring to the resolutions of the Synod of Kentucky\* on the subject of slavery, assumes it as an undeniable proposition, "that it is by the religious and moral instruction ONLY of the blacks that slavery can be peaceably terminated;" and afterwards adds:

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\* See these resolutions, *Afr. Rep.* Vol. 10, p. 287.

"That the charge of neglect of the religious instruction of the black population which has been made upon the church and *its Ministers*, is not without foundation, I give the following facts, which assisted by a friend, I have collected.

"*Comparative view of the number of white and black members in the several PRESBYTERIAN CHURCHES IN KENTUCKY.*

<i>White.</i>	<i>Black.</i>	<i>White.</i>	<i>Black.</i>
60	5	25	1
40	3	30	0
100	10	80	5
80	3	154	0
110	2	109	0
100	6	75	5
130	3	170	6
50	0	30	1
100	3	410	67
200	16	80	3
90	12	80	10
300	15	120	35
200	3	106	1
80	3		

"He thinks that this table furnishes a fair example of the statistics of the whole Presbyterian Church in the United States. To remedy this evil, he recommends "*special preaching* in every congregation at stated times, and *oral instruction* from the Bible in something like Bible classes. Oral instruction is all perhaps that could be effected with the present generation, and with the *WHOLE population*. In places where public sentiment would approbate it, a knowledge of reading might be taught. But for their religious instruction simply, oral instruction would be more effectual: and on a general scale and for the present generation, it is indispensable. The great reason why the blacks are not able to understand the sermons addressed to the whites, is their ignorance of the Bible. Constant allusion is made to facts and principles wholly unknown to them. A general system of Bible classes with oral instruction, (chapters of the Bible being read and familiarly explained) in every neighborhood, is the only remedy for this ignorance."

His article concludes with a proposition to establish "*a State Association for the religious and moral improvement of the colored people.*"

Another correspondent of the Western Luminary has, under the signature of "Wilberforce," made a more recent appeal. Dull must the breast be which can be insensible to the following passages extracted from it:

"Prepare the negro for heaven. That heaven was purchased for them, with the same precious blood, that bought the white man's soul from woe and misery. But is the captive taught that holy, precious truth? Or if by chance, he has heard that there is a way to glory above, does he know that way? How can he know it without a teacher, without a guide? The Bible points out to us an infallible way to our Father's bosom. But that holy book is closed to him. Is a substitute offered? Is an interpreter given him? Has the poor negro, with a mind enveloped in midnight darkness, any kind friend to sit down by his side, and patiently unfold to him that light and immortality which the blessed Bible brings to view? Any sympathising bosom, who will explain what is dark, who will solve what is difficult—who will clear away his doubts, and beat down his prejudices? O, if men gifted with the first intelligence, are often deaf to all the calls of Inspiration, and when they are not, sometimes miss the way to heaven, how is it possible for the negro, who cannot name the first A, B, C, of Christianity, to find out the path without a guide?"

"White children, with all the parental counsel they receive; with all their habitual attendance in the house of God; with all their catechetical instruction; with all their Sabbath school privileges, are, the most of them, bad enough, all will admit: with all their blessings, they are far enough from the kingdom of heaven. O how infinitely far then must the friendless black child be from God, how fearfully

near the verge of ruin, who cannot boast of a single one of these privileges. And yet men often profess to wonder that they are so destitute of all religion, of all moral principle, even before they arrive at mature age. The only matter of astonishment to my mind is, that they are half so good as they are. And yet, strange to tell, many give it as a reason for not paying attention to their religious interests, that they are so bad it will not do any good, as if God, in his mercy, had never declared "I AM WITH YOU ALWAYS" in preaching and teaching his word.

"It has long been observed, that three-fourths of those who become church members are the children of professing parents. Why this? Because they are brought up to attend church, read the Bible, commit their catechism, to lisp their prayers, and be present to join in family religious duty. The natural consequence is, they and religious principle, grow up together. The children of pious parents are the seed of the church. And so the great Head of the church ordained it.

"Is there any other way for the negro child to be prepared for the church here, and glory hereafter? Can we suppose that he will grow up, and be converted, as it were by chance? \* \* \* \* \*

"I would persuade you to give your slaves, especially the children, a Christian education. That is, afford them regular, and constant religious instruction in Bible doctrine and duty. Converse with them frequently about their souls. Teach them to pray. Repeat their catechism to them, until they have learned it by heart. In the same manner, encourage them to commit short verses in the Bible, and appropriate little hymns. This will not be difficult to do. I have found, that the most of them can learn a text, or a verse of a hymn by heart, by repeating them half a dozen times in their hearing. But is it said I have not time to do this? Then join with others, in procuring some one who is competent and self-denying enough to teach negroes how to get to heaven."

The want of religious instruction to slaves, on which "Wilberforce" so eloquently animadverts, has, we are pleased to observe, made a strong impression on the minds of the Christian public in our country, and led to the adoption of means calculated to alleviate, if not to remove, the evil. In addition to former and more conspicuous manifestations of an improved state of feeling on this subject, we observe that a Catechism for the use of the colored people has been published in the city of Richmond in Virginia. Of this, an esteemed Minister has remarked to the Editor of the Southern Religious Telegraph,

"That it is not in his view well adapted to the purpose—yet it is perhaps the best catechism of the kind that can now be obtained to aid in their instruction."

In connexion with this favorable view of the subject, may be noticed some facts communicated to the Editor of the (Boston) Christian Register, on the authority of a gentleman of distinguished talents and character, a native of Massachusetts, who received his education there, and now resides in Charleston, S. C. This gentleman thus writes:—

"Slavery is an eminently practical subject, (no one more so,) and must be *seen* to be understood. In truth, to understand it thoroughly, I think a man must have lived in the midst of it, some, perhaps, many years. There appears to be but little correct information on this subject in the Northern States. Hence all the clamor that is raised.

"You speak of telling your people that there are *communicants among the slaves*, or, as you happily express it, 'the Lord's freemen.' Their number is, in fact, considerable. At St. Michael's Church in this city, the number of communicants is 382; white 320, colored 62. At St. Paul's Church, communicants 320; white 290, colored 30. At St. Philip's Church, communicants 496; white 321, colored about 175."

To the foregoing statement the Editor of the Christian Register adds the following facts:

"The number of blacks who are communicants in the Unitarian Church, of which the Rev. Mr. Gilman is Pastor, is about one hundred.

"In Augusta, Georgia, is a meeting-house for colored people, filled by a large congregation, with a Church consisting of more than 400 members.



"In Savannah, according to the account of public buildings given in Sherwood's Gazetteer of Georgia, 2d edition, 1829, page 158, "there are two meeting-houses for Africans; one of which has more than *two thousand* church members attached to the congregation."

"Yet (to use the words of an able writer in that region), every church has a portion of its galleries set apart for the accommodation of the slaves. Here they resort, and listen to the word of God, and partake with their masters and mistresses, and under the same benedictions, of the holy sacrament."

### EMANCIPATION.

Mr. ISAAC NOYES, a gentleman residing, we believe, in the State of Virginia, informed TWENTY-FIVE of his adult slaves, on the first of January last, that they were at liberty to work for themselves exclusively; and that, if they would continue in his employ, he would pay them the wages which were received by white men for the same services. He also gave them to understand that he abandoned all right of property in them, and designed to do what he could, under the existing laws, to instruct their minds and improve their hearts. He is now paying them from fifty cents to one dollar a day.

"This is all," says the Cincinnati Journal, "with a design prospectively to their final manumission here, when it can be done without violation of the statute; or their removal to Africa, if they prefer it, whenever a way opens favorable to its accomplishment. Four children of this individual have, within a few years, become hopefully pious; together with a younger brother, who was part owner of the slaves. Eleven of the liberated slaves have, within the same time, professed a hope in the Saviour."

The Rev. FREDERICK A. ROSS, in a letter to President Young, dated Kingston, Tenn., February 6, 1835, states that the letter of the latter gentleman on Slavery had brought to determination (his) views on "slavery." This determination is announced as follows:

"My last Will and Testament, as to these servants, is to be fulfilled in conformity with—Measures of Emancipation determined on, in reference to my slaves, January, 1835. The State of Tennessee forbids the manumission of slaves within its limits. But I can effect a virtual emancipation in this State, by adopting the apprentice system. This system is, in my view, better for the servant than immediate manumission. Its results secure, also, as far as may be possible, the interests of the community into which the liberated slave is to enter. For, during this trial of the servant, he has his master's protection from imposition and injury, to both of which he might be exposed were he immediately set free. He has the certainty of employment and support—a most important certainty to the poor laborer, and more especially to the free black laborer. He is gradually qualified for perfect legal emancipation. He has the wages of the free man. He may lay up a little capital with which to begin life, when he must take care of himself. And, while he is thus shielded, secured in employment, acquiring habits of self-government, and paid for his labor, the community is preserved as much as possible from the sudden introduction of those unprepared for freedom, and protected from the entrance of the utterly undeserving. In accomplishing these ends, I think I comply with the word of God, towards the servant and to society.

"With this view of the subject, I have determined on the apprentice system in the following form:

"I have twenty-one slaves. Ten of these slaves are over, and eleven are under, twenty-one years of age. From this time until the first January eighteen hundred and forty, which will be five years, I shall place those over twenty-one on the trial of their freedom in all respects, except that they will be under my authority. As many as may be employed by me, I shall pay full wages, and treat as free domestic servants. Those not retained in my service, will be permitted to hire themselves



to suitable persons, who will give them the remuneration and the usage due to the free. After the 1st of January, 1840, should they be unwilling to remove, and the laws of the State of Tennessee, or a special act, will suffer it, those servants will be legally manumitted, provided that they, by their upright conduct under this trial, shall have shown themselves qualified for freedom. In the event they should be willing to make their home in another State permitting their residence, or in a foreign country, then such steps will be taken by me, as may be necessary and proper, to help them to emigrate to such other State or foreign country. If, on another supposition, the State of Tennessee will not permit the emancipation of these servants, and they do not wish to go away, in that case they may continue as before under the apprentice system, so long as may be thought best for them and their children, unless the circumstances of my family and estate, or other good causes, should render that course inexpedient, and impose the necessity of their removal. The children, those which may be born during the five years, as well as those which are now mentioned, will be under the care of their parents, subject to my authority. At the termination of the five years, should the parents remove, their children not of age, (and none will arrive of age during that period,) shall go with them, and be embraced in the measures of emancipation taken for the parents, unless the parents, with my advice, should prefer the children to stay and enjoy the means of improvement afforded them until twenty-one years of age.

Should the parents not remove, the children not of age will be, as before, subject to the care of their parents subordinate to my control. The children which shall attain the age of twenty-one, under my authority, in the ways which have been mentioned, will be emancipated at that age, according to the condition above recited, in reference to their parents. Such measures, to qualify them for freedom, which my circumstances, and other duties and obligations, will allow me to employ, shall be used with the children so long as they remain under my authority.

The conduct by which legal freedom will be forfeited I shall consider—gross and hardened crime, or hopeless immorality, or worthlessness. Those who shall exhibit such characters, in my judgment, ought not to be free. But they will not be debarred from legal freedom for my benefit. I shall derive nothing but sorrow from their failure to attain perfect liberty. In such a result, which I neither look for nor fear, the unworthy will be cut off from the rest, and that disposition be made of the person, or persons, which christianity will approve.

The security my servants will have that, if they act uprightly during their probation, I will give them legal emancipation, will rest on the same conscience whose dictates, I hope, have led me to enter on these measures for their good. And that conscience will be aided by the expectation I shall have created in an enlightened and pious community, everywhere, that these measures of emancipation will be faithfully complied with. An expectation, I trust, I shall have no desire to evade.

So much of these measures in all their parts as may be unfulfilled, should my death occur during their progress, I desire may be carried into complete effect by my executors. And as they will be disinterested, a charity at least as full as mine, in reference to the qualifications for legal freedom, will surely be felt by them, when called to decide on the duty of conferring the liberty of the laws on those probationers for manumission.

And I hereby appoint — my executors to fulfil this my last Will and Testament in reference to the servants who may be left under the unaccomplished intentions of these measures of emancipation, &c.

Your principles and my own are thus in practice. I am living under the new order of things. The servants are delighted—better pleased, they assure me, than they would have been with a sudden change to uncontrolled freedom. I hope I have not erred in my duty. Sometimes we are deceived, when we think we have the light of the spirit of God, and the approbation of conscience. If I am wrong, it is under such persuasion and approval of mind.

In Kentucky, you are in advance of us, in preparation for measures of emancipation. But if we were not joined politically to West Tennessee, we of East Tennessee, would be moving even before you of Kentucky on this subject. Our soundest politicians would at once have their deliberations drawn to incipient measures, were they not restrained by our connection with the other part of the State."

President YOUNG, in a communication under date of March 7, enclosing to the Editor of the Cincinnati Journal Mr. Ross's letter, says:

"Our laws in Kentucky are more favorable to emancipation than those of Tennessee. They enable us to secure the freedom of the slave against all contingencies by recording a deed in the county court, specifying the period at which he is to go out. Beyond that period it is impossible, then, to hold him. The guaranty that brother Ross has given for the fulfilment of his benevolent intentions, is as ample, I presume, as the laws of Tennessee will admit of; and in his case it is doubtless sufficient.

"I observe in the Journal received to-day, that my respected brother and kinsman Crothers, has commenced an assault upon our Synodical resolutions. If his reasoning were as strong as his denunciation, he would make us out a shocking set. I understand that there are four other attacks, either commenced, or about to be commenced, on my letter to you. As soon as our brethren have exhausted their quivers, I will try to examine the amount of injury our positions have sustained, and you shall hear from me again. If we have assumed ground that cannot be maintained, I desire that it may be shown. Nothing has been as yet exhibited to shake our confidence. Mr. Birney spent an evening in dissecting the resolutions and letter defending them, before the Lyceum of Danville. He was replied to on the next evening; and no converts to his sentiments have been heard of as the result of the discussion."

### THE COLORED PEOPLE IN NEW YORK, PHILADELPHIA, &c.

The Rev. Charles W. Gardner, a colored preacher of the Methodist Church in Philadelphia, has been induced by statements which he considers as unjustly depreciating his colored brethren in this country, to address a letter to the Secretary of the American Colonization Society, containing some interesting details in relation to them.—Knowing Mr. Gardner to be a very respectable and intelligent man, we cheerfully insert the following extracts from his letter:

"They," [i. e. the colored people] "have in New York City, one Episcopal church, one Presbyterian, four Methodist, two Baptist, and one Union Society; all of these are well attended: besides many respectable persons belonging to white congregations. I am not acquainted with the number of Benevolent Societies or the amount paid annually. The Garrison, the Philomathean, the New York Juvenile and Phoenix Societies, are for moral and literary improvements: the three first have given proof of their utility, in an exhibition of talent not surpassed by any of no longer standing. The public schools are well attended, and the children show a thirst for knowledge. In Philadelphia we have six Methodist churches, three Presbyterian, one Episcopal, two Baptist, one Lutheran, and one Union Society; total fourteen, two public halls—whole amount of public property estimated at not less than \$150,000. Benevolent Societies sixty; amount paid annually by them to the sick, interment of the dead, widows and children, \$10,000. In 1831-2, the amount of taxes paid (though none pay taxes but freeholders) was something considerable over the amount of pauperage of colored people in the Alms-house.—Very seldom, in the last ten years, has any respectable colored person been buried at the expense of poor funds—though he was ever so poor. The respectability of our funerals is another proof of moral improvement; these are attended by, from 100 to 1000 respectable persons. There is also a Library Association in successful operation. These, with the various mechanics, show us to be on the line of improvement.

"Baltimore has four Methodist churches, one Episcopal, and one Presbyterian, with a host that belong to white congregations. They have also Benevolent Societies; the number I know not, but there are not less than forty.

"*District of Columbia.*—Washington has two Methodist churches and one Baptist; Georgetown one Methodist church; Alexandria one Methodist church and one Baptist. There are some hundreds here also belonging to white congregations; to the most of these churches there are Sabbath Schools and Temperance Societies, and, to some, Bible Associations are attached: And a disposition for general improvement is manifested

"We are aware that green-eyed Prejudice hath ever stood in our path, yet, nevertheless, we have risen in moral improvement beyond the expectations of our best friends; and yet we have reason to lament that we have done so little. That we have vagabonds among us, we willingly admit—and if it was not the case, it would prove us to be more than human. But that there are of the whites our equals both in quantity and quality, is well known. Witness the house back of Chatham street Chapel, in 1832, that had in five rooms one hundred and five human beings, and in a small yard five horses and twenty hogs."

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#### MR. UNDERWOOD'S ADDRESS.

On the 15th of January last, the Hon. Joseph Underwood delivered an Address to the Colonization Society of Kentucky, which will, we trust, be extensively circulated. His introductory remarks on the desire for social improvement, and the associations formed for its promotion, which characterize the present age, are conceived in a philosophical spirit; and he is equally successful in the subsequent exposition of the principles and tendencies of the Colonization Society.—Though a considerable portion of the Address consists of topics more directly bearing on Kentucky, those topics suggest a train of reasoning which may be advantageously applied to the whole question of slavery in our country.

We subjoin Mr. Underwood's plan for the gradual abolition of slavery in Kentucky, and his concluding remarks:

"For myself, I can say, that the difference between the domestic slave trade, and that which our forefathers carried on upon the coasts of Africa is so trifling, that I should be willing to arrest the one as soon as the other. But I should not undertake to do it by emancipating the slaves and permitting them to remain among us.

"I will endeavor to point out to the abolitionist a better remedy. There are, as we have already seen, only three thousand, nine hundred and fourteen male and female slaves in Kentucky in their 17th year. Now if we were to send to Africa, annually, four thousand males and females, half to be females and in their sixteenth or seventeenth year, we should begin to break up all the evils of slavery. The young slaves in Kentucky would supply about 4,000 (half girls in their sixteenth or seventeenth year,) annually, for seventeen or eighteen years; after which, their numbers would diminish with increasing rapidity until none could be found suitable for transportation. By removing two thousand female slaves annually, sixteen or seventeen years of age, we should get clear of the stock before we were burdened with the increase. and when the last of that age were sent, there would remain behind but a few superannuated slaves, who, whatever we might owe them, would ask us to discharge but one debt, the consignment of their worn-out bodies to the repose of the grave. If the people of Kentucky could only be induced to adopt this plan, and to prosecute it with energy, in fifty years from the time it shall be put into operation, the whole slave population of this State would be reduced to an inconsiderable remnant. In the mean time, the rising generations of our race, beholding the progress of the great work, and perceiving its inevitable accomplishment, would conform to the new order of things thus gradually introduced; whilst old persons whose habits and prejudices alike require the services of slaves, can live through their lives as they have been living. The time required for effecting this great revolution in the condition of the slaves and their owners, is nothing. Fifty or an hundred years in the age of a nation, is but as one day in the life of men.

"Have we the means of removing to Africa, annually, an army of four thousand colonists? And let it be remembered, that there is as much necessity for divesting such an army, of children and old people to make it efficient, as there is to exclude these cumbrous classes from an army marching to the field of battle. At a cost of



thirty-five dollars per head, it would require the sum of one hundred and forty thousand dollars to transport four thousand colonists, and to provide for them in Africa until they could support themselves. Six per cent interest on half the capital of the State Bank shortly to commence its operations, would furnish the requisite amount, and likewise supply a surplus of ten thousand dollars for contingencies. A poli-tax, or a charity of sixty or seventy cents on each free person in the State, over twenty years of age, would produce the amount. A tax of less than one dollar per head on each slave in Kentucky would raise it. The operation of Mr. Clay's land bill would give us the amount, if the Legislature thought proper to appropriate it for such a purpose. A trifling diminution in our annual expenditures for luxuries, and a moderate curtailment in our consumption of wines and ardent spirits, would enable us to furnish the money without feeling it. But there is not the least necessity to resort to taxation, or appeal to charity, or to curtail any one of the pleasures of sense, in order to raise the money required. The colonists can do it for themselves, provided we will only let them. The hire of four thousand hale young men and women, the year before they go to Africa, would average at least fifty dollars for each. This would make two hundred thousand dollars, and thus supply a surplus of sixty thousand dollars more than what would be actually indispensable to accomplish the object. It must be obvious to every one that it is not a want of ability to raise the means, but that it is a want of will to engage in the work, or to suffer the slaves who are fit for colonization to do it for themselves. Our purses are not the cause of the failure. The Egyptians would not let the Israelites go. Our eager pursuit of wealth and rank scarcely allows us time to think of a benevolent work, much less to do it; and there lies the cause of the failure. If every bosom contained a fountain of love deep and broad enough to buoy up the glory and welfare of mankind, we should return to Africa her long persecuted race, and exterminate slavery at home with a certainty and success which would astonish the world.

"I think the remarks made must convince the abolitionist that colonization carried on, upon the plan suggested, would extirpate slavery in Kentucky, and produce a separation between the whites and blacks, locating each race in a congenial climate, and laying a sure foundation for the permanent felicity of both. If he wishes to contemplate the operations of the scheme upon a still larger scale, I need only inform him that there are three hundred and twelve thousand, five hundred and sixty-seven male slaves of ten and under twenty-four years of age, and three hundred and eight thousand, seven hundred and seventy females of the same age in the United States. Divide these numbers by fourteen, and it will give twenty-two thousand, three hundred and twenty-six males, and twenty-two thousand and fifty-five females in their seventeenth year, or a total of forty-four thousand, three hundred and eighty-one which should be annually colonized; the expense of doing which, would only amount to one million, five hundred and fifty three thousand, three hundred and thirty-five dollars. Half the proceeds of the sale of the public lands applied to the object, would accomplish it." \* \* \*

"The hostility which has unfortunately sprung up on the part of abolitionists, to our Society and its operations, is well calculated to render inefficient the exertions of the Philanthropist in behalf of the African race. He perceives the want of concert, the want of system, and the division of sentiment among those whose motives are pure, and sees that instead of aiding each other by co-operating, they militate against the success of each. My object has been to convince the abolitionist, if possible, that he should unite with us: and for the purpose of giving more efficiency to our scheme, I shall submit, for the adoption or rejection of the members of the Society, at our meeting on to-morrow, the following resolutions:

"*Resolved*, That it is expedient to apply to the General Assembly of the Commonwealth, for the passage of an act incorporating the Colonization Society of Kentucky, and vesting the corporation with power to hold slaves and other estate.

"*Resolved*, That the property acquired by the corporation, either by gift, devise or purchase, shall be exclusively devoted to colonizing such people of colour as the Managers of the Society, under the control of the Legislature, may from time to time direct.

"*Resolved*, That the President appoint a committee of five to address the Legislature by petition, and request the passage of a law in conformity to the foregoing resolutions.

"If the Society should adopt the resolutions, and an application is accordingly made to the Legislature, the responsibility will be thrown upon the representatives



of the people to decide, whether they will create an artificial body with power to receive and employ the consecrated funds of benevolence in the cause of Colonization—a cause which has already been approved by a resolution of the General Assembly, and which we trust has, and will continue to meet with the signal approbation of Heaven.”

### REV. MR. TYSON'S DISCOURSE.

**Rev. Mr. Tyson's Discourse.**—A neat pamphlet of 64 pages 8vo. has lately been published at Philadelphia, containing a Discourse delivered, October 24, 1834, in St. Paul's church in that city, by the Rev. Job R. Tyson, before the Young Men's Colonization Society of Philadelphia; a Colonization hymn by Mrs. Sigourney, and one by the Rev. G. W. Bethune; an account of the Proceedings of the Society, in connexion with their settlement at Bassa Cove; the Report of the Committee appointed by the Society to superintend the sailing of their first expedition; a letter from Samuel Benedict, a colored man; and one from the Rev. Francis Thornton, Jr. in relation to Isaac, a pious slave manumitted by him, and now a member of the Bassa Cove Settlement.

Mr. Tyson's Discourse is an instructive performance, containing much valuable matter, historical and argumentative. We can make room for the following passage only, taken from a note to p. 43.

“The best reply than can be made to attacks upon the *motives* of colonizationists, is to display the names of the officers and friends of the Colonization Societies—men of the first virtue and talents in the country—whom the country delights to honor, and whom nearly every party holds in a respect approaching to veneration. I may name the venerable Bishop White, John Marshall, and James Madison, who is President, of the Parent Society. No one will suspect these men of favoring a scheme, which has for its object, or can have for its effect, the perpetuation of negro bondage! If any one is too idle to investigate for himself what the *inevitable fruits* of colonization principles, judiciously administered, are, let him consult the pages of bright names which the annual Reports furnish, as officers of the Parent and State Societies, and make himself acquainted with the many benevolent private individuals, who are silent, but devoted friends of the cause. Let him read the former testimonies of the Abolition Societies themselves to the *principles and effects* of colonization. The Convention of these Societies which met at Washington, in 1829, uses this language: “A great recommendation of the measure (colonization) arises from the fact, that *it is the only efficient one* which is likely to be speedily sanctioned by the people; and is the only one by which voluntary emancipation, in most of the slaveholding States, can be effected.” See Minutes, &c. p. 34.—Among the departed worthies, natives and foreigners, who gave to the *principles* upon which the Society proceed, their concurrence, I may record the late Thomas Jefferson, the celebrated Granville Sharp, the amiable Anthony Benezet, the truly philanthropic Elisha Tyson, the immortal William Wilberforce, and the lamented Hannah Kilham.”

**Mr. BENEDICT says:—**

“Soon after the Colony of Liberia was established, although my circumstances would not admit my then going to it, I thought that it was the most interesting opening of Providence for the elevation of the colored man, and for the civilization and christianizing of Africa, that ever was thought of: and I do believe yet, that the colored family will, in days to come, when oppositions and prejudices are gone by, exultingly acknowledge that the day the Colonization Society was formed, was certainly the most auspicious day which bears record in their history, and will bless the day and the names of those who first thought about Africa; and our sons and daughters will bless us for conducting them to that land of liberty and equality, and I hope of true piety also. \* \* \* \* \* For my part, *I do want to go*, although not exactly as a missionary or teacher, yet as a helper in this vast field of

moral usefulness, and if my life is spared to get to that country, I will be better able to determine what course to pursue. The abolitionists have many good men enlisted in their party, but many among them have suffered their zeal to take the place of their reason, and thereby have materially injured the colored population, and have brought their Society into disrepute. The free colored people in this part of the country seem generally determined to remain where they are, preferring the empty name of freedom, to that genuine freedom which they cannot obtain but in Liberia. I have received a number of letters from Liberia, from time to time, viz. for seven or eight years back, and most of them from some of their most intelligent and respectable men, most of which speaks highly of their prospects in that country, and recommend my going on. Most of these gentlemen recommend my going over in the rainy months, or near it as possible; saying, at that time, the air is purer than any other time; however, I do not myself regard what season I can get an opportunity."

"The account of the Proceedings, &c." states the reasons which led to the formation of the Young Men's Society of Pennsylvania; some particulars concerning the manumitted slaves of Dr. HAWES; and the result of some negotiations between that Society and the Parent Board, in relation to these emigrants. The whole history of the negotiations on this subject, will be found in the *African Repository*, Vol. 10. p. 193—198.

The "final result" of them was the adoption on the 22nd of July, 1834, of the two Resolutions of the Parent Board, published in page 198.

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#### CONSTITUTION OF THE SOCIETY.

As the Constitution of the American Colonization Society, as amended at the 17th Annual Meeting, underwent, at the 18th Annual Meeting, one farther amendment, we have supposed that our readers would like to see it as now existing, and therefore subjoin it:—

ART. I. This Society shall be called "The American Society for colonizing the Free People of Colour of the United States."

ART. II. The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the Free People of Colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations upon the subject.

ART. III. Every Citizen of the United States, who shall have paid to the funds of the Society a sum of not less than thirty-dollars, shall be a member for life.

ART. IV. The Officers of the Society shall be a President, Vice-Presidents, one or more Secretaries who shall devote their whole time to the service of the Society; a Treasurer, a Recorder, and a Board of Managers, composed of the Secretaries, the Treasurer, the Recorder and nine other members of the Society. They shall be annually elected by the Society, at their annual meeting, on the first Tuesday after the second Monday in December, and continue to discharge their respective duties till others are appointed.

ART. V. It shall be the duty of the President to preside at all meetings of the Society, and to call meetings when he thinks necessary.

ART. VI. The Vice-Presidents, according to seniority, shall discharge the duties in the absence of the President.

ART. VII. The Secretaries and Treasurer shall execute the business of the Society, under the direction of the Board of Managers, the Treasurer giving such security for the faithful discharge of his duties as the Board may require. The Recorder shall record the proceedings and names of the members, and discharge such other duties as may be required of him.

ART. VIII. The Board of Managers shall meet on the fourth Monday in January, every year; and at such other times as they may direct. They shall conduct the business of the Society, and take such measures for effecting its object as they shall think proper, or shall be directed at the meetings of the Society, and make an annual report of their proceedings. They shall also fill up all vacancies occurring during the year, and make such by-laws for their government as they may deem necessary, provided the same are not repugnant to this Constitution.

No Officer shall vote on any question in which he is personally interested.

ART. IX. Every Society which shall be founded in the United States to aid in the object of this Association, and which shall co-operate with its funds for the purposes thereof, agreeably to the Rules and Regulations of this Society, shall be considered auxiliary thereto, and shall be entitled to be represented by its Delegates, not exceeding five, in all meetings of the Society.

### FRENCH SOCIETY FOR THE ABOLITION OF SLAVERY.

The following is copied from the Boston Recorder, having been translated for that paper from the French Journal "*Le Semeur*":

We announced, some weeks since, the formation of this Society. The members of the Committee, who are mostly members of the two Chambers, were dispersed during the vacation of the Chambers, and the Society could not be regularly organized till their return.

The Committee have appropriated two sessions to the examination of the prospectus prepared by M. Passy, and ordered it to be printed. This remarkable document narrates the success of those who have advocated in England the cause of the abolition of slavery. After having shown that emancipation was demanded, among our neighbors, by men of all political parties, the Honorable Deputy expressed the hope that, in France also, divers parties will consent to look only at the justice and humanity of this great question, and that men who usually oppose each other, will here unite for one purpose. The Society, which is called by the position of a great part of its members to exert a parliamentary influence for the termination of slavery, proposes also to correct public opinion by its publications.—In this respect, the prospectus itself will render important services.

Among the Deputies who have assisted at the last two sessions, were M. Passy, M. Odilon Barrot, who were chosen Vice-Presidents; the Count Alexander de Laborde and M. Isambert, Secretaries; the Marquis Gaetan de la Rochefoucault-Liancourt, Victor de Tracy, Roger, Laisne de Villeveque, &c. Mr. Zachariah Macaulay, formerly governor of Sierra Leone, and two members of the English Society for the abolition of slavery, then in Paris, Messrs. Cooper and Scobles, communicated facts of great interest concerning the state of the British Colonies since the emancipation of the slaves. The Committee heard, with lively interest, extracts from the speech of His Excellency the Marquis of Sligo, at the opening of the assembly of Jamaica, Oct. 7. This official document is important, as it proves that the cessation of slavery in that Island has not produced those terrible results, which the adversaries of its abolition pretend are inevitable.

The news from Barbadoes and Antigua was also very favorable. In the last mentioned Island, the planters rejected the apprenticeship system, and gave their slaves entire liberty at once. What powerful arguments are furnished by these facts?—The planters in our Colonies, like the English, represent murder and arson as the inevitable effects of emancipation. The expectations of the latter have been disappointed. Will not those of the former be equally disappointed? To this day, they refuse to instruct their slaves, because they find, in their ignorance, a pretext against their emancipation. Now, when their emancipation is inevitable, and the only question is, concerning the manner and the time, let them take advantage of the time which they have left, to put an end to that ignorance, which, as they say, is dangerous to them, and which, as we say, is a reproach to them. Let them no longer treat instruction as an enemy, but as a safeguard and a friend. The English Colonists fell into the same mistake. They, for a long time, opposed the efforts of the Missionaries for the conversion and instruction of their blacks. But they now



acknowledge, that where religion had exerted the greatest influence, there, since the emancipation, the apprentices are the most regular and industrious, and their servants the most peaceable and faithful. The gospel, which is the best law for white men, is also the best law for black men; because it addresses itself to the inmost affections of those over whom it reigns.

### CALL FROM AFRICA.

*Extract of the "Sessions of the Executive Committee of the Western Foreign Missionary Society," Pittsburg, March 3d, 1835.*

"Letters from the Rev. JOHN B. PINNEY, Missionary of the Society, were received and read. After apprising the Committee of the restoration of his health, his own and Mr. Finley's labors—the erection of a Mission House, and other items of business, Mr. Pinney says: "I would gladly find a page devoted to encouraging the friends of Jesus not to allow a few defeats or disappointments to deter them from enterprising missions in Africa. *The field is white already to the harvest. Do but send me a few persons to teach schools, in the Colony and native villages in its vicinity, until acclimated, and then go forth to the interior; or, perhaps without waiting in the Colony at all, to proceed at once; and I would fain believe truth would prevail and great good be done.*" "If the Board at Pittsburg can obtain 12 pious coloured men of the Presbyterian Church, to send to my assistance, their aid would be invaluable."

In reference to the communication of Mr. P., the following minute was adopted, and ordered to be published, viz:

"In view of the encouraging facts stated by Mr. P.—of his earnest solicitation, and the entire harmony between the original plan of operation proposed by them and Mr. P.'s suggestion, this Committee are ready to receive under their care any persons of approved piety and talents, qualified to communicate elementary instruction, and coming suitably recommended, who may be willing to devote their lives to the service mentioned by Mr. P. The facts as to the reputed insalubrity of the climate of West Africa are now before the public; and it is not the desire of the Committee to conceal or controvert any authentic information on this subject—Those who would bear a part in the spiritual renovation of that degraded race, must doubtless feel that they are not to "count their lives dear unto themselves" in attempting so benevolent and transcendent an object as the conversion of Africa. Mr. P. and his present associate, Mr. Finley, would seem to have passed the most critical period in safety, and express great anxiety to be reinforced. How far their firm adherence to the cause, and their successful conflict with the African fever, may embolden and animate others to repair to their assistance and sustain them in their measures, the event must now determine. No call on earth makes, in these eventful times, a stronger appeal to the piety and humanity of the disciples of Christ; and probably no where would individuals of this description, properly qualified, and especially such as have been somewhat inured to the climate of the Southern States, enjoy the prospect of as great an amount of usefulness to their fellow men. A compliance with the wishes of Mr. P. requires that the Committee should make this statement, and refer the important subject which it contemplates to the prayerful consideration of the friends of Africa."

*Effect of Emancipation Law at Nevis.*—Mr. Britten, a Wesleyan Missionary at Nevis, in the W. Indies, writes: "The Methodist Society has here three Sunday schools, one week-night adult school, and an infant school commenced in Charlestown, about seven months since. They contain altogether 630 scholars, of whom 480 are slaves. It is almost incredible, the effect the proposed alteration in the civil condition of the slaves has made upon them *in this Colony*. Their desire for religious instruction is intense. By hundreds they have pounced in upon us the last year, so that we have sometimes been almost at our wit's end to know what to do with them. There never existed in this Island such favorable openings, and such a favorable period for religious instruction and education, as now. If we had the means, we could, I have no doubt, immediately double both the number of our schools, and of our scholars also.

## LATE EXPEDITION FROM NEW-ORLEANS.

Our March and April numbers contained some account of the emigrants who recently sailed from New-Orleans, in the brig Rover, for the Colony. So many interesting particulars concerning them have since been given in a letter from Mr. R. S. FINLEY to the Editor of the Western Luminary, that we subjoin the whole communication :

NEW-ORLEANS, March 7th, 1835.

\* *Dear Sir:*—I take up my pen for the purpose of communicating to you a few facts in relation to the progress of the Colonizing cause in this part of the country. As the most acceptable information on this subject, I propose to give you a short sketch of the character of the prominent emigrants, who sailed from this port on the 5th inst. for Liberia, in the brig Rover, and of the circumstances attending their embarkation.

The whole number of emigrants was 71. All of them were from Mississippi, except three, who were from this place. Among those from Mississippi were the Rev. Gloster Simpson, a regularly ordained minister of the Gospel of the Methodist Episcopal Church; and Archy Moore, both of whom visited the Colony as exploring agents on behalf of the free people of colour of Mississippi. They returned home from their visit to the Colony in the autumn of 1832. They have been prevented from removing to Liberia before, by unavoidable circumstances. The families of both of them were in bondage. As soon as they returned, however, and signified their intention of settling in Liberia, Robert Cochrane, who owned Gloster's wife and five children, gave to Gloster a bill of sale of them. They were estimated to be worth \$4,000. But another difficulty existed. Mr. Cochrane had previously leased Gloster's wife and children together with his other slaves and property for a term of years, which did not expire until about a year ago. Since which time Gloster has been exceedingly anxious to emigrate, but no opportunity occurred until the present expedition. Gloster was much respected in the neighborhood in which he lived. He owned a farm of 150 acres of good land, which was well stocked with every thing necessary for carrying it on to advantage. Robert Cochrane has lately deceased, and left to each of Gloster's children a legacy of \$100.

Archy Moore is a member in good standing of the Methodist Church. He has not much property, but is intelligent, respectable, and has lived without reproach. Archy was not so fortunate as Gloster in obtaining his family. He purchased a son and a daughter a few weeks since. For the daughter he paid \$750, and for his son \$1,000. He was enabled to do this by the liberality of the citizens of Mississippi, who contributed for that purpose more than \$1,100. They have both been anxiously waiting for an opportunity of emigrating to the Colony for more than a year; and when I informed them that they could have a passage in a vessel, which I was about to despatch from New-Orleans as soon as practicable, they received the intelligence with rapturous joy. In further illustration of the character of Gloster Simpson and of the practical influence of Colonization upon public sentiment at the South, I refer you to notices in the New-Orleans Observer of the Colonization meetings held in this city;\* and to the following letter of Jeremiah Chamberlain, D. D., President of Oakland College, Mississippi :

“R. S. FINLEY, Esq.

“*Dear Brother:*—At Bethel we had an interesting meeting this day. After the morning service was closed, I informed the congregation that Gloster would deliver his farewell address to his friends and former fellow-servants. Notice had been given to the plantations around, of this arrangement, and there was an unusual attendance. The white congregation principally remained to hear the address, but gave up the main body of the church to their servants and occupied the gallery, which has been fitted up for the negroes, and is usually occupied by them. The house could not hold the congregation, and many persons remained on the outside. His text was 1 Cor. 11: 1—2. “Be ye followers,” &c. He was much affected,

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\* Notices of these meetings were published in the Luminary of 25th March. ED

and I feared that it would be a failure. But as he advanced he improved, and gave us a good practical sermon. The character of the Apostle Paul was tolerably well drawn, and the exhortation was enforced with very considerable power. The assembly was affected, and many of the masters and mistresses were melted to tears. The order was good. Every person was pleased, and I hope good was done. The feeling in favor of the Society is at this time quite strong. I have not attempted to do any thing. I have seen no person since you left, excepting at church to-day. May the Great Head of the Church direct you and bless your benevolent exertions.

Yours affectionately,

JER. CHAMBERLAIN."

Oakland College, Feb. 1st, 1835.

There also sailed with this company David Moore, a brother of Archy. David Moore was emancipated about 9 years since for meritorious services. He is a member of the Methodist Church, and a man of high character. He is a shoe-maker and a planter. He owned 280 acres of land. He sold from his farm last year \$400 worth of pork. He did not put in a cotton crop last year for fear the expedition would sail before he could gather it, which was a loss to him of \$500. That amount being the difference between the value of a corn crop and a cotton crop. In addition to the business of his own plantation, he was for several years an overseer on an adjoining plantation, with a salary of \$450 per year. He took with him a *Cotton Gin Stand*; about \$1,000 worth of agricultural implements and mechanics' tools; nearly \$1,000 worth of provisions and trade goods; and about \$3,000 in specie. He also took with him his wife, a very sensible, pious and dignified woman, for whom he paid \$500; a female slave, for whom he paid \$500; six children, for whom he paid \$3,500; and three grand children. He is a man of great equanimity and self-possession; and I never saw him out of temper, except when attempts were made to dissuade him from going to Liberia. He said "he could not help considering those his enemies, who attempted to do so." David Moore has a son, John, aged 15 years, to whom he intends giving a liberal education. He has already expended \$400 on his education. John is an intelligent and active boy. He can read and write very well, and has made some progress in learning the Latin language. There also went in the same expedition Richard Saunders, a very estimable and much respected mechanic, a Cotton Gin and Mill Wright, who brought me the following letter of recommendation, the truth of the statements in which are matters of public notoriety in the neighborhood in which he lived:

"*La Cache. State of Mississippi, January 24, 1835.*

MR. FINLEY:

Sir:—At the request of Dick, otherwise Richard Saunders, I take pleasure in recommending him to the care and attention of the Colonization Society. A short history of him would perhaps be more satisfactory than any labored recommendation. In the early part of 1827, his master, Col. Samuel Burnet, died, leaving me his Executor. In the following year I allowed Dick to hire his time, by paying me at the rate of \$250 per annum, clear of all expenses. In the course of four years by his industry and economy he was enabled to pay me \$1,000 for his value as a slave, besides settling his annual hire regularly and honestly at the close of each year. My intimate knowledge of him for the last seven or eight years enables me to say with entire confidence, that I know him to be faithful, honest, industrious, and economical. I am, very respectfully,

Your obedient servant,

SAMUEL COBUN."

Richard took with him a complete outfit of the tools of his trade. He also paid for a woman, whom he married a few days before he left Mississippi, and her son, aged 6 years, \$1,125. They, of course, went with him. There also went in the same company a young man named Preston Spottswood; who at the time he left Port Gibson, was employed as 2nd Bar-keeper in one of the largest and most respectable Hotels in Mississippi, at a salary of \$280 per year. Preston has left his wife and family in this country, intending to remain in Liberia long enough to explore its resources, and then to return for them. Preston's wife possesses considerable property, and before her marriage to him had three children, who are now at school in Indiana.

I have given you above, a hasty sketch of the leading free coloured persons who embarked in the Rover. In my next I will give you some account of the emancipated slaves who went in the same vessel.

Respectfully yours,

ROBERT S. FINLEY.



## LIBERIA.

The following is from an interesting letter communicated to the Journal of Freedom, by Gerrit Smith, Esq.—and written by the Rev. John Seys,—portions of other letters from whom appeared in our March number. It is dated, Liberia, October 29, 1834:

I will now invite your attention, to a few remarks respecting the community of this Colony. This is of a mixed nature indeed, but in what country is it otherwise? Here are to be seen intelligent, sensible, and in many cases, well educated coloured gentlemen, with whom it is pleasing to converse, and whose houses and families give evidence of good order, morality, temperance, and industry. Here are Ministers of the Gospel, who add to all this a faithful and zealous and untiring zeal to promote the cause of Christ generally, *and as it should be*, to promote the prosperity of their respective denominations. They have not classical education, but who is to be blamed for this? and while they receive no remuneration, no salary, and are obliged to follow a trade, to be entangled with the affairs of this life to procure an honest livelihood, is it not much to their praise, that they fill their appointments, and go up rivers and creeks at their own expense to teach their brethren and neighbors the way to heaven? There are members of several Christian churches, who at the sound of the church going bell, are seen on the holy Sabbath, slowly and reverently assembling in their respective places of worship to adore their Creator and keep his blessed day. In fact, the Sabbath is held sacred in Monrovia. But there are sinners here, unconverted souls. There are idlers, who having no resources of their own, when they came to Liberia, lived for six months on the bounty of the Colonization Society, became inured to the climate, and, though blessed with health and strength, choose rather to live by plundering their neighbor's gardens, sheds, and even houses, than labor for an honest livelihood. But what of this? Is this a cause, why good men should withdraw their patronage and support from this deserving people, this growing republic? First, let us hear, that there are no drunkards, no thieves, no incendiaries, no murderers in the U. States; that there is no longer a need of a State's prison or a Penitentiary there, and then, and not till then, by comparison with *her*, Liberia may be considered as possessing a degraded, vicious, wicked community. These very circumstances should increase the zeal of the friends of the Colony, to send more missionaries and teachers to teach the wicked to cease to do evil and learn to do well. If a proper selection has not hitherto been made of emigrants to people this Colony, this evil may be guarded against in future. Let industrious men come to Liberia, having a little means of their own on which to live, until they can raise the fruits of the earth, and they will be contented and happy.

I would now say something of temperance. I see no drunkards, no intoxicated persons, nor have I yet, though I have visited several families, seen ardent spirits or intoxicating liquors in use among them. But ardent spirits are sold in Monrovia, sold too by professors of religion, not to be sure in the same way they are retailed by the American Christian tavern keeper, but sold by the bottle or gallon, in barter with the natives for such articles, as cannot be dispensed with, and for which the latter will take nothing but rum. But there are honorable exceptions to these. Take the following pleasing incident, as an instance. While I was visiting not long since at the house of Philip M——. Esq., some natives came up to his door with parcels of rice, &c. for sale. "You buy rice?" they inquired, "Yes, what do you want for it?" "Rum." "No, I cannot give you rum, I will give you cloth." They turned off immediately, disappointed. He then added to me, "there, Sir, I have lost a bargain, I might have purchased for the value of a few cents in rum, what two or three times the amount in goods will scarcely procure. But I have invariably acted thus, and I always find others, who will take cloth for their provisions, and thus keep my conscience void of offence." Brother M. is a member of the M. E. Church, and I would to God, that every professing Christian would follow his noble example. Let us establish Temperance Societies in every settlement, preach often on the subject, press it frequently and yet affectionately on the minds of the people in our private intercourse with them, and I see nothing to hinder our succeeding in driving this monster from the land in the same proportion, that success has attended the efforts of the Temperance cause in the United States.

[From the Standard.]

*Dr. Wilson, of Cincinnati, has kindly sent us the following letter for publication, lately received by him, from Africa.*

MILLSBURG, LIBERIA, 6th Dec. 1834.

*Respected and Dear Sir:*—I have but little time to write, but I cannot refrain from addressing a line or two to you. Since I wrote you before I have travelled some in the country, and have been a few miles below Edina. I am pleased with the country. For luxuriance of vegetation, and the ease with which the soil may be cultivated, the country which I have travelled through (more than fifty miles) is not surpassed—is not equalled by any other.

Two, of our little band of six, have literally thrown away their lives. And of our predecessors in the missionary work, from the universal testimony of those who knew them, a majority have fallen victims to their own imprudence, or the imprudence of their friends. The subject is too painful to dwell on now, but at some future time I will speak more fully.

There is one more remark I must make, though I have no time to dwell on it.—It is this: The Colony of Liberia has done at least five times as much towards abolishing the slave trade on this coast, as the *whole of the United States*.

This is not declamation, but it is what I know to be the truth. In a few days I intend to take a trip down the coast, as far as Cape Palmas, and as soon after my return, as an opportunity offers, I will return to America—but must be on my way back to Africa by the middle of June.

Respectfully,

J. F. C. FINLEY.

P. S. I forgot to say, my health is better than it has ever been since you have known me. F.

*From the Richmond Whig, April 13th.*

## GREAT MEETING OF THE FRIENDS OF COLONIZATION.

On Wednesday evening, the 8th instant, the First Presbyterian Church, in this city, was filled to overflowing by the friends of the American Colonization Society. It was known to many, that the Managers of the Parent Society had adopted the following resolution:

*Resolved*, That this Board, relying on the aid of Divine Providence, and the liberality of the friends of this Society, will endeavor to RAISE ONE HUNDRED THOUSAND DOLLARS for the cause of African Colonization, during the present year.

It is stated by the Managers, in the circular letter which accompanies this resolution, “that nearly eight hundred applicants for a passage to Liberia (principally in behalf of slaves ready to be liberated by their proprietors) are on the books of the Institution.” It is also declared to be the settled purpose of the Board to avail itself of all the light of past experience in the measures to be adopted for the security of the health and comfort of such coloured persons as may confide themselves to its care. It is intended to explore the country and to found settlements on the high and healthy lands of the interior, to encourage and assist agriculture, increase the means of education, open roads and make such improvements as shall render Liberia an inviting home to such free men of colour as may choose it for their residence. The Colonists are engaged, with a most commendable spirit, in improving their own condition, but the revenues of these infant settlements must be far from adequate to the accomplishment of many objects of great and immediate importance.

The meeting was organized by the appointment of James E. Heath, Chairman, and Fleming James, Secretary.

The Rev. Mr. McFarland opened the meeting with prayer.

The following resolutions, supported by various facts and arguments, by the gentlemen who offered and seconded them, were unanimously adopted:—

Moved by the Rev. Mr. Lee of the Methodist Church, and seconded by the Rev. Wm. M. Atkinson,

1. *Resolved*, That in the judgment of this meeting, the American Colonization Society, on grounds of Patriotism and Philanthropy, is entitled to the united and liberal support of the citizens of this State.

On motion of the Rev. R. R. Gurley, Secretary of the American Colonization Society, seconded by the Rev. J. T. Hinton,

2. *Resolved*, That this meeting is gratified to know that the Parent Society has determined, in reliance upon Divine Providence and the public liberality, to endeavor to raise during the present year, one hundred thousand dollars for the cause of African Colonization; and that in the opinion of the meeting, the friends of this cause are urged by the most weighty motives to aid in carrying the resolution into speedy effect.

On motion of Col. Addison Hall, Agent of the American Colonization Society for Virginia, seconded by the Rev. Wm. S. Plumer,

3. *Resolved*, That it be earnestly recommended to the Managers of the Virginia Colonization Society, to endeavor to raise at least ten thousand dollars of the sum proposed in the preceding resolution, within this State; and that for this purpose they be requested to co-operate with the Agent of the American Colonization Society for this State in the accomplishment of the object, and this meeting hereby request that application be made to the Parent Society to apply the amount raised in the State towards the establishment and support of a new settlement in Africa, to be called New Virginia.

In the course of his remarks, Mr. Plumer read to the meeting the following letters from Chief Justice Marshall and Bishop Meade:

RICHMOND, April 8th.

*Reverend Sir*:—I have read the circular letter of the American Colonization Society, of the 30th of March, which you were so kind as to leave with me.

I wish very sincerely that this application to the friends of the Society may be successful. The state of the Colony appears to be critical; and much, very much, must depend on the contributions of the present year. The acquisition of good land, in a healthy country, and the encouragement of an agricultural spirit, are undoubtedly objects of the first magnitude. Education must be considered as the foundation on which the future prosperity and well being of the Colony is to be erected. These objects require money.

I am, Reverend Sir,

With great and respectful esteem,

Your obedient servant,

J. MARSHALL.

REV. MR. GURLEY.

*Rev. and Dear Sir*:—Indispensable engagements will prevent my being with you at the proposed meeting, which you expect to hold in Richmond. I hope that all your desires and expectations may be realized at that meeting.

The great and interesting object of the American Colonization Society, continues to be dear to my heart. Let it be pursued zealously and judiciously, according to the sound principles on which it was first established. I see not that any evil can, and I feel confident that great good will result to all whose benefit is sought for. My best wishes are with you. Your sincere friend,

REV. MR. GURLEY.

W. MEADE.

On motion, the meeting adjourned.

JAMES E. HEATH, *Chairman*.

FLEMING JAMES, *Secretary*.

Referring to the above meeting in an editorial paragraph, the *Richmond Whig* says,

"We wish the whole people could have heard the addresses of Messrs. Atkinson and Gurley. Long satisfied of the benevolence and excellence of African Colonization, we were never so deeply impressed before, with the grandeur of its claims upon the Patriot and Philanthropist."



## AUXILIARY SOCIETIES.

The Trumansburg (Tompkins county, N. Y.) Advertiser of April 1st, gives an account of a recent meeting of the Tompkins County Colonization Society, which was established in February, 1831. A brief Report of the Board of Managers was read, chiefly confined to their financial operations, from which it appears that the amount of collections, since the formation of the Society, was \$413 29.

The following proceedings then took place:—

On motion of the Rev. E. G. Gear,

*Resolved*, That we consider the existence of slavery in the United States as a great national and moral evil; and as constituent members of the nation, feel it to be our duty to use all prudent and constitutional means, to induce our brethren in the slaveholding States to abolish it as soon as practicable: And that the degraded condition of the people of colour; the existence of the nefarious traffic in human blood; the benighted condition of millions in Africa, call loudly upon us as Christians, as patriots, as friends of human happiness, to increase our efforts and augment our zeal in helping forward the noble work of Colonization, by all the means which God has placed under our control.

On motion of the Rev. Mr. Miller,

*Resolved*, That the benevolent principles of the American Colonization Society, and the happy results attending its efforts to colonize our coloured population upon the coasts of their native country, make a direct and powerful appeal to the hearts and consciences of slaveholders to emancipate their slaves—have already in their operation induced many masters to emancipate: and others, from the same cause, are now willing and ready to do the same, as soon as the Society shall be in possession of the necessary means to remove them.

On motion of the Rev. Mr. McCullough,

*Resolved*, That the plan of colonizing the coloured population of our country upon the coasts of their native country, presents the safest and best means of elevating their character—of securing their civil and social privileges—and raising them to the highest rank among the members of the human family.

On motion of B. G. Ferris, Esq.,

*Resolved*, That the Colonization enterprise is worthy of the patronage, not only of the Christian community, but of all who have any regard for the lives and the liberty of the millions of native Africans who are constantly exposed to the suffering and horrors of the nefarious slave trade, which can be effectually suppressed only by the colonies and influence of the Colonization Society.

On motion of the Rev. A. M. Mann,

*Resolved*, That the Colonization Society commends itself to every Christian and Philanthropist in our land, inasmuch as one of its objects is to civilize and Christianize more than fifty millions of native Africans who are at present sunk in the lowest state of ignorance and barbarism.

The following persons were chosen as officers for the ensuing year:

H. Camp, *President*. Ben. Johnson, Peter Hager, Dr Lewis Beers, and Charles E. Hardy, *Vice-Presidents*. Samuel P. Bishop, *Secretary*. Arthur S. Johnson, *Treasurer*. Samuel Crosby, Groton; Bradford A. Potter, Dryden; Benjamin Joy, Lansing; Joseph Speed, Caroline; J. B. Gosman, Danby; M. C. Kellogg, Newfield; Jarvis Langdon, Enfield; Alvin C. Bradley, Ulysses; Alex. M. G. Comstock, Hector; A. St. John, W. A. Irving, and Justus Slater, Ithaca, *Managers*.

H. CAMP, *President*.

SAMUEL P. BISHOP, *Secretary*.

*Young Men's Colonization Society of Muskingum county, Ohio.*—This flourishing Auxiliary was a short time ago organized at Zanesville. One public meeting has been held under its auspices, at which funds were collected for the Parent Society.

The Officers and Managers of the Muskingum Auxiliary are as follows:

Washington Van Hamm, *President*. Joseph Chambers and D. D. Spear, *Vice-Presidents for the County*. D. J. Culbertson and H. E. Beaty, *Vice-Presidents for*

*the Town.* Alexander Lulliran, *Treasurer.* Cornelius Moore, *Secretary.* Thomas Woods, C. B. Flood, James Boyle, C. B. Tomkins, Charles O'Neal, L. P. Blockson, N. Spear, and John Arthur, *Managers.*

### POETRY.

Hymn by Mrs. Sigourney, on the sailing of the *Ninus* with one hundred and twenty-six manumitted slaves to Bassa Cove:

A ship came o'er the ocean  
 When this Western World was young,  
 And the forest's solemn shadow  
 O'er hill and valley hung,—  
 It came;—o'er trackless billows,  
 The *Man of Peace* to bear,  
 And the savage chieftain eyed him  
 Like lion in his lair.  
 But 'neath the o'erarching Elm tree  
 An oathless truce was made,  
 And the ambush wild no more sprang  
 From out the leafy glade;  
 Nor the dread war-whoop startled  
 Lone midnight's slumbering band,  
 For red men took the law of love,  
 As from a brother's hand;  
 And they blessed him while he founded  
 This City of our love,  
 Where now we strike the lyre of praise,  
 To Him who rules above.

A ship its sail is spreading,  
 For that far tropic clime,  
 Where, nurs'd by fiery sun-beams,  
 The palm-tree towers sublime.  
 It seeks that trampled nation,  
 To every ill a prey,  
 Whom none have turn'd aside to heal,  
 When crush'd in dust she lay:—  
 It seeks that mourning mother,  
 Whose exil'd children sigh,  
 In many a stranger region,  
 'Neath many a foreign sky:—  
 It brings them, fraught with blessings,  
 Back to her bleeding breast,  
 Heaven's peace, and Christ's salvation,  
 And Freedom's holy rest.  
 Haste, haste, on snowy pinion,  
 Thou messenger of love,  
 For those who sow the seed thou bear'st  
 Shall reap the fruit above.

### COLONIZATION STOCK.

The following notice was published on the day after its date, in the *National Intelligencer*, but we were unable to insert it in the April number of the *Repository*. The promptitude with which the Society has performed its contract with the purchasers of the stock will, it is hoped, contribute to the speedy sale of the portion remaining on

hand. The friends of the cause must be aware how important it is that the Society should be relieved from the pressure of the debt reported to the Seventeenth Annual Meeting:—

WASHINGTON, MARCH 24, 1835.

The yearly subscribers to the Stock of the American Colonization Society, whose Certificates bear date on the first of April last, will receive their first annual instalment of said Stock, with six per cent. interest on the principal, on the approaching 1st of April, or at any time thereafter, on application, by themselves, or any other person authorized to receive it, at the office of the Society in Washington. And subscribers whose Certificates have been obtained since, will receive their instalments and interest as the same become due, on application as above.

J. GALES, *Treasurer.*

A portion of the Stock, not yet taken, may be obtained on application at the Colonization Office, at the corner of E and 9th streets.

### CONTRIBUTIONS.

*To the American Colonization Society, from April 1, to April 20,\* 1835.*

*Gerrit Smith's First Plan of Subscription.*

Essex County, New Jersey, Auxiliary Society, 2nd payment,	-	-	100
Mississippi, R. S. Finley, 1st and 2nd payments,	-	-	200

*Collections from Churches.*

Angusta, United Presbyterian and Baptist Sunday School Children,	-	-	6 48
Delaware, Rev. W. Matchett, on account of collections,	-	-	20
Elbridge, Massachusetts, from children,	-	-	63
Farmington, Connecticut, in Rev. Dr. N. Porter's Church, by Rev. Sylvester Woodbridge, Junior,	-	-	32 53
Frankford, Pa. by Rev. J. Lewis,	-	-	2 63
Madison, Maine, Baptist Association,	-	-	7 25
Medford Circuit, New Jersey, Rev. A. Owen,	-	-	4 50
New Hartford, Conn. Rev. Mr. Lord's Cong. by Rev. S. Woodbridge, Jr.	-	-	14 31
Newtown, Pa. Rev. Mr. Boyd,	-	-	5 50
Ohio, balance of collections from Rev. Corn. Moore, Agent,	-	-	7 50
Pemberton, New Jersey, Rev. Charles I. Ford,	-	-	4 50
Port Byron, N. York, Baptist Church,	-	-	2
Providence Circuit, New Jersey, Rev. Isaac N. Felch,	-	-	3 46
Utica, New York, Reformed Dutch Church,	-	-	29 6
Verona, do, 1st Congregational do, Rev. J. Parker,	-	-	6 50
Waterville, do, Presbyterian do,	-	-	7
Winfield, do, by Rev. R. Everitt,	-	-	1

*Auxiliary Societies.*

Essex County, New Jersey, Auxiliary Society,	-	-	50
Muskingum, Ohio, Young Men's do,	-	-	24 5

*Donations.*

Doncaster, England, collected at the Bank of Sir W. B. Cook, and received through Elliott Cresson, Esq.	-	-	111 42
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*Life Subscriber.*

Conway, Massachusetts, Joseph Avery, Esq.	-	-	10
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*Legacy.*

Augusta, Maine, from the late Mr. Horton Strong,	-	-	10
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**\$660 42**

*African Repository.*

Garritt Meriwether, Oak Grove, Ky.	-	-	5
A. L. Hitchcock, Burton, Ohio,	-	-	2
S. Franklin, New-Orleans, La.	-	-	2
Geo. E. Harrison, Surry County, Va.	-	-	5
Kinderhook, (N. Y.) Colonization Society,	-	-	2

\* The Lists of Contributions will hereafter be from the 20th of one month to the 20th of the next.







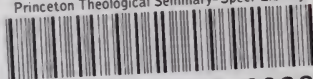
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